

of some of the views of the gospel, not ordinarily recognized or exhibited, and bearing what I may perhaps call a philosophical aspect, (such, for instance, as struck the mind of Rousseau,) he has been mortified to find, that some peculiar and even sublime distinctions of the religion of Christ are lost to many of his disciples, from being of too abstract a kind for the apprehension of any but improved and intellectual men.

If he had generally found in those professed Christians whose mental powers and attainments were small, a candid humility, instructing them, while expressing their animated gratitude for what acquaintance with religion they had been able to attain, and for the immortal hopes springing from it, to feel that they had but a confined view of a subject which is of immense variety and magnitude, he might have been too much pleased by this amiable temper, to be much repelled by the defective character of their conceptions and expressions. But often, on the contrary, they may have shown such a complacent assurance of sufficiency in the little sphere, as if it self-evidently comprised everything which it is possible, or which it is of consequence, for any mind to see in the Christian religion. They were like persons who should doubt the information that myriads more of stars can be seen through a telescope than they ever beheld, and who should have no curiosity to try.

Many Christians may have appeared to him to attach an extremely disproportionate importance to the precise *modes* of religious observances, not only in the hour of controversy respecting them, when they are always extravagantly magnified, but in the habitual course of their religious references. These modes may be either such as are adhered to by communities and sects of Christians, perhaps as their respective marks of distinction from one another; or any smaller ceremonial peculiarities, devised and pleaded for by particular individuals or families.

Certain things in the religious habits of some Christians may have disgusted him excessively. Everything which could even distantly remind him of grimace, would inevitably do this ; as, for instance, a solemn lifting up, artificial impulses of the breath, grotesque and regulated gestures and postures in religious exercises, and affected faltering of the voice, and, I might add, abrupt religious exclamations